Magazine of Majlis Ansarullah UK

ANSARUDDIN

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Chairty Walk for Pease by Majlis Ansarullah UK

Love For All Hatred For None

Pea Walk For Charity

بسم اللہ الرحمن الرحیم
In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

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Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road,
Morden, Surrey, SM4 5PT
Tel: 020 8687 7810; Fax: 020 8687 7845
e-mail: ansaruddinuk@hotmail.com

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad [saw] is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Ansar website
www.ansar.org.uk

Editorial

An extremely painful and sad incident has taken place on 28th May 2010 in Lahore, a large city in Pakistan, when two Ahmadiyya mosques were made target of calculated terrorist attacks. It was, beyond any shadow of doubt, a well planed seditious activity against Ahmadi Muslims hatched by notoriously tyrant mullahs. On the sacred day of Friday, Ahmadis were busy in their Juma prayer inside the mosques at Darul Zikar and Model Town, when a few men of beastly nature opened fire on them in each mosque. Eighty seven Ahmadis were martyred and more than 150 were seriously injured. Their only crime was that they had recognised and accepted the Imam of this age whose advent was prophesized by the Holy Prophet (PBUH). This tragic incident was purely due to religious hatred and intolerance and was backed by mullahs who have been described in Ahadith as the worst kind of human being under the canopy of earth.

While pondering over this painful incident one's thought are diverted to the early period of Islam when their enemies without any provocation similarly killed Muslims. The Holy Prophet always admonished his companions to observe patience and remain steadfast. They never let lose their composure even when their hearts were afflicted with excruciating pain and eyes filled with tears.

Imam Jamaat Ahmadiyya, Hadhrat Khalifa tul Masih (AB), following the practice of his Master ,Holy Prophet, admonished his community to bear this most tragic incident with patience and steadfastness. Ahmadis were grieved, they only shed tears before their Allah, but no untoward action of retaliation was witnessed.

O! sacred Jamaat of the Promised Messiah! You are blessed that you were able to demonstrate the same patience and restraint as was shown by the companions of the Holy Prophet of Islam.

On the other hand, the religious leaders behind this heinous crime against humanity have demonstrated that their actions are similar to those who always oppose the messengers of God. One is astonished that even today there exist people who relate themselves to the Mercy for Mankind (Holy Prophet) but their every word and deed is contrary to that.



Dars-ul Qur'an

وَ مَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَاللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَ سَعٰى فِى خَرَابِهَا ط

اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ط لَهُمْ فِى الدُّنْيَا خِزْىٌ وَّ لَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝

Surah Al-Baqarah 115

Commentary:

This verse constitutes a strong indictment of those who carry their religious differences to such extremes that they do not even refrain from perpetrating outrages against the places of worship belonging to other creeds. They hinder people from worshiping God in their sacred places and even go so far as to destroy their temples. Such acts of violence are denounced here in strong terms and a lesson of tolerance and broadmindedness is inculcated. The Quran recognizes for all men the free and unrestricted right to use their temples and declares that if anybody wishes to worship God in a place of worship, he should not be prevented from doing so; for a temple or a mosque is a place of dedicated to the worship of God and the person who prevents men from worshiping Him in it, in fact contributes to its ruin and desolation.

This is what Islam teaches about respect for the places of worship, and yet it has come to be condemned as an intolerant religion. Islam is indeed the first and the only religion to inculcate broadmindedness and teach respect for the religious susceptibilities of all peoples; and the Holy Prophet was the first person who carried this great and noble principle into actual practice. He allowed the Christians of Najran to hold their service in his own mosque, the celebrated Masjid Nabvi, when they came to have religious discussion with him at Medina(Zurqani).

It will be noted that the verse prescribes two punishments for those who prohibit the name of Allah being glorified in the places of worship. One is disgrace in this world and the other is heavy punishment in the next. The punishment of disgrace is typical of the offence; for a person who first builds a temple or a mosque with the object that the name of the God may be remembered in it and then proceeds to prevent people from worshiping Him therein cannot but bring upon himself humiliation and disgrace in the eyes of the world. The word also contains a prophecy about the disbelievers of Mecca who prevented the Muslims from entering the Ka'aba. The prophecy was fulfilled when Mecca was taken and the infidels met with humiliation and disgrace.

It may be noted that the verse should be understood to mean that the Quran advocates the unqualified access for all sorts of persons to all places of worship without regard to circumstances. In fact, only those who wish to use them for the specific purpose of God's worship and have no ulterior motive are allowed.

Dars-ul Hadith

عَنْ اَبِیْ هُرَیْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ
كَلِمَةُ الْحِكْمَةِ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ مَاوَجَدَ هَا فَهُوَا اَحَقُّ بِهَا (ترمذی)

On Steadfastness and Righteousness

Ata ibn Abi Rabah relates that ibn Abbas said to him: Shall I show you a woman from among the dwellers of Paradise? He said: Certainly. Ibn Abbas then pointed to an ebony coloured woman and said: This woman came to Holy Prophet and said: Messenger of Allah, I suffer from epilepsy and when I have a fit my body is exposed. Please pray to Allah for me. He said: If you choose to be steadfast under this affliction, you will gain paradise, but if you so wish i shall pray that Allah may heal you. She said: I shall be steadfast, but please pray that my body may not be exposed. He prayed accordingly (Bokhari and Muslim).

Khubaib ibn Arat relates: We complained to the Holy Prophet of the increasing persecution inflicted upon us by the disbelievers of Mecca. He was reclining in the shade of the Ka'aba, having made a pillow of his cloak. We submitted: why do you not supplicate for help for us? Why do you not pray for us? He made answer: From among those who have gone before you a man would be caught and held in a pit dug for him in the earth and he would then be sawn in two with a saw placed over his head, or his flesh would be combed away from his bones with iron combs but none of this would wean him away from his faith. Allah will surely bring this matter to its consummation till a rider will proceed from Sana'a to Hadhramaut fearing nothing save Allah and the hazard of the wolf concerning his sheep. But you are in too much of a hurry (Bokhari).

Anas relate that the Holy Prophet said: when Allah decrees good for a servant of His He afflicts him quickly in this world, and if He decrees evil for him, He does not hasten to call him to account for his sins in this world but takes him to task on the Day of Judgment. He also said: High reward is for high endeavour; and when Allah, the Exalted, loves a people, he puts them to trial. Then for him who accepts the affliction cheerfully is His pleasure, and for him who evades or shrinks it is His wrath (Tirmidhi)

Abu Hurairah relates that the Holy Prophet said: A believer male or female continues to be tried in respect of self, children, and property till he or she faces Allah, the Exalted, in a state in which all his or her sins have been wiped out (Tirmidhi).

Abu Hurairah elates that the Holy Prophet said: After I am gone you will experience discrimination and will observe things that you will disapprove. Someone asked: Messenger of Allah, what do you command us we should do in such case? He said: Discharge your obligations and supplicate Allah for your rights (Bokhari and Muslim).

Usyad ibn Huzair relates that a person among the helpers said to the Holy Prophet: Will you not appoint me to public office as you have appointed to So and So? He replied: you will experience discrimination after I am gone, but be steadfast till you meet me in Paradise (Bokhari and Muslim).

Abdullah ibn Abi Aufa relates that the Holy Prophet was on a campaign and while waiting for the sun to decline he stood up and addressed his companions: Do not desire fighting and keep supplicating Allah for security. But when you are confronted with the enemy be steadfast and remember that Paradise is under the shade of the swords. Then he supplicated: Allah, Revealer of the Book, Driver of Clouds, Vanquisher of Hosts, vanquish them and help us overcome them (Bokhari and Muslim).

Writings of the Promised Messiah [as]



Steadfastness in Faith

The true and perfect grace that conveys a person to the spiritual world depends upon absolute steadfastness, by which is meant the degree of sincerity and faithfulness that cannot be shaken by any trial. It means a relationship with the Divine, which should be so strong that it cannot be cut by a sword or consumed by fire or damaged by any other calamity. The death of dear ones or separation from them should not interfere with it, nor should fear of dishonour affect it, nor should a painful death move the heart away from it in the least degree. Thus this door is very narrow and this path is very hard. Alas, how difficult it is! Alas, how very difficult!!

This is indicated by Allah the Glorious in the following verse:

Tell them: If your fathers and your sons and your brethren and your wives and your kinsfolk and the wealth that you have acquired with great effort, and the trade the dullness of which you apprehend, and the dwellings that you fancy, are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah pronounces His judgement. Allah will never guide the disobedient people." (Al-Taubah, 9:24)

This verse clearly shows that people who put aside the will of God and give preference to their relatives and their properties, are evil-doers in the estimation of God. They will surely be ruined because they preferred something to God.

This is the third stage in which a person becomes godly who welcomes thousands of calamities for the sake of God, and leans towards Him with such sincerity and devotion, as if he has no one related to him except God, and all others have died. The truth is that until we submit ourselves to death, we cannot behold the Living God. The day our physical life udergoes death is the day of the manifestation of God. We are blind until we become blind to the sight of all besides God. We are dead until we become like a corpse in the hand of God. It is only when we face God completely that we acquire the steadfastness that overcomes all passions of the self; and such steadfastness brings about the death of the life which is devoted to selfish purposes. (from The Philosophy of the Teachings of Islam, quoted in The Essense of Islam, Vol III, pp 74, 75)

Righteousness

Righteousness and ignorance cannot subsist together. True righteousness is accompanied by a light, as God, the Glorious, has said: "O ye who believe, if you become righteous for the sake of Allah, He will bestow on you a distinction and will remove from you your vices and will provide you with light in which you will walk" (8:30; 57:29).

This means that those who are steadfast are bestowed a distinction whereby they can be distinguished from others, and that distinction is that they are provided with a ligth with the help of which they will walk in all the ways of life. That light would illumine all their actions and words and faculties and senses. Their intellect would be illumined and there would be light in all that they utter. There would be light in their eyes and in their ears and in their tongues and in their speech and in all their movements. The ways along which they walk would be lit up. All their ways, the ways of their faculties and their senses will be filled with light, and they will walk altotether in light (Ayenae Kamalate Islam, pp. 177-178)

Qualities of the Righteous

To become truly righteous it is necessary that a person abandoning utterly such outstanding vices as adultery, theft, trespass, hypocrisy, self-esteem, scorn of fellow beings, miserliness, should eschew all low morals and should make progress in high moral values. He should behave towards his fellow beings with courtesy and sympathy and should cultivate true fidelity and sincerity towards God Almighty. He should constantly seek occasions of beneficient service. He who combines all these qualities in himself is alone righteous. The possession of any one of these qualities would not entitle a person to be accounted righteous unless he possesses collectively all of them. It is only these concerning whom it is said: No fear shall come upon the, nor shall they grieve (7:36). What more would they need? God Almighty becomes their guardian as it is said: He safeguards the righteous (7:197). The Holy Prophet (pboh) has said: God Almighty becomes their hands with which they grasp, and becomes their eyes with which they see, and becomes their ears with which they hear and becomes their feet with which they walk. In another hadith, it is stated that God has proclaimed: He who bears enmity towards a friend of Mine should become ready to contend with Me. Still another hadith declares: When anyone attacks a friend of God, He pounces upon him with the fierceness with which a tigress pounces upon one who seeks to deprive it of its young (Malfoozat, Vol IV, pp. 400-401).

An Address by
Hazrat Khalifatul Masih V [atba]

Attachment to Khilafat

Then one other important task of Ansarullah is to strive for the solidarity of Khilafat and binding attachment to it. By the Grace of Allah the Exalted every member of the Jamaat is involved in it and presents a splendid example of attachment. But Ansarullah should keep an eye on it that the standards of attachment which they have achieved do not become static but continue to rise. If you believe that it is the Promise of God Almighty, and indeed it is, that Khilafat is a necessity for the believers and Allah has mentioned this in the Holy Quran, as He says:

"Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; They will worsl..p Me and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious". (24:56).

That is, Allah the Exalted has promised those of you who are believers and do good deeds that He will appoint them successors on earth. That is, the institution of Khilafat will be established in them and the Jamaat of believers, following the Khalifa will implement his directives. That is, they will become like one soul. The Jamaat and the Khalifa will become like one body. The members of the Jamaat will become the organs of that body and the Khalifa of the time will function as the heart and brain of that body. If this thinking prevails, then there is no question of any member of the Jamaat insisting on his own decision, his interpretations, and practices. The world has never witnessed such an event that the brain gives a command to the hand and the hand rejecting it does something else on its own accord. So those who are believers, performers of pious deeds, obedient to the commands of Allah the Exalted, they in accordance with the Promise of Allah the Exalted become organs of this body subservient to the brain; They become a part of this Jamaat which was established in the latter days by the Promised Messiah, peace be upon him, and is the Jamaat decreed to join the earlier ones. Then by showing their practical examples they become the recipients of that favour of Allah which is the favour of Khilafat and it is to continue till the Day of Judgement.

Ansarullah should always remember that they will be able to benefit from this favour only when they constantly keep this in mind that in the capacity of Ansarullah, they are a major organ of this body and for the existence of the body it is necessary that its every organ is safe and sound and by adopting the name of the helpers of Allah the Exalted they have made themselves an important part of the Jamaat whose practical examples and pure changes remarkably supersede those of the other auxiliary organisations. The standard of our financial sacrifices should be higher than of the others. The standard of our Tabligh activities should be higher than of the others. The standard of our worships should also be higher than of the others. When all that will happen then we shall be truly called Ansarullah.

(Ansarullah Ijtema 2009)

ADDRESS BY KHALIFATUL MASIH III RAH

AT THE COMMONWEALTH INSTITUTE, LONDON

on 2nd June 1978

In the name of Allah, Most Gracious, Ever Merciful

We praise Him and call down blessings on His noble Messenger and on His servant, the Promised Messiah.

All worthiness of perfect praise belongs to Allah alone Who is One and Peerless.

The scope of this conference is very wide and it has many ramifications. You have heard several expositions of the main problem from diverse angles. I shall confine myself to drawing your attention to some fundamental considerations that should enable you to view the whole matter in its proper perspective, and to arrive at the right conclusion.

The Unity of God is the basic reality of the universe. God is One and has no associate. Nothing and no one is like unto Him. He is Unique in His being and His attributes. No being is like unto His being, nor are the qualities of anything like unto His attributes. In His being, as well as in His attributes, He is Eternal and Ever-Existing and Unchangeable. His knowledge encompasses all that is manifest and all that is hidden. He knows the overt and the covert of everything. His knowledge is inherent in Him and is not bestowed by, or derived from, any teacher, and is without limit; while the knowledge of man requires a teacher and is limited.

God is One and without associate. He has no son and no consort. He manifests Himself to His righteous servants in visions, but He has neither shape nor form.

God possesses all perfect attributes and manifests all praiseworthy qualities. He is the Source of all good and comprehends all Power. He is the Creator of everything and is the Master of all. All grace proceeds from Him and He determines everything. He has a personal relationship with everything.

All life is derived from Him and is maintained by Him. He possesses every perfection and is free from every defect, default and weakness. He alone is worthy of worship by all who are on the earth and in heaven.

Man cannot determine the purpose of his life on his own, inasmuch as he did not come into this world of his own will, nor will he depart from it by his own choice. He Who has created man can alone inform him of the purpose for which he has been created. He has revealed in the Holy Qur'an:

"I have created men, high and low, that they may worship Me." (51:57)

Man has been called upon to worship God not by compulsion but of his own volition. To enable him to do so God has bestowed upon him two basic faculties. One, he has been bestowed the faculty whereby he can suppress his low desires and safeguard himself against sin. Secondly, he has been bestowed the faculty whereby he can arrive at a stage in the love of God Almighty, in which he wholly forgets all that is beside God. For the direction of these two faculties God has provided man with heavenly guidance and law.

The Christians subscribe to the doctrine that God so loved the world that, to bestow salvation upon man, He placed the burden of the sins of the whole of mankind upon His son Jesus, and made him accursed by bringing about his death upon the cross. According to some, Jesus passed three days and three nights in hell, as atonement for the sins of mankind, and was then restored to life, and thus provided the means of salvation for those who might believe in him. In this way the supposed conflict between the Divine attribute of Justice, which demanded punishment, and the Divine attribute of Mercy, which demanded forgiveness, was resolved.

Islam considers that this design offends against reason, and is unacceptable from every point of view. Looked at from the point of view of justice, it is clearly unjust that an innocent one should be punished for the sins of the guilty. From the point of view of spiritual philosophy, sin means rebellion against God and His commandments and thus becoming bereft of His love. How can man win

through to the obedience and love of God, by depriving God, the son, of the obedience and love of God, the Father?

Islam teaches that in order to find God, it is necessary for a person to discard all vice, and this can be achieved only through such recognition of God Almighty as fills the heart with the realisation of God's Majesty and Greatness, and instils His fear in the human soul. To win the love of God it is necessary to love Him to a degree that entails losing oneself altogether in Him, and gaining a new and pure life from Him.

As the highest excellence of man is the winning of Divine love, which is testified to by the witness of millions of the righteous, it follows that the true purpose of human life is the winning of God's love and nearness to Him. Islam teaches that perfect recognition of God is the root of fear, and love, and appreciation of Him. He who is bestowed perfect recognition, is also bestowed perfect fear and perfect love.

Man's true love of God attracts the love of God and the true lover of God, who is wholly devoted to God, in turn becomes the beloved of God. Such true and perfect love cannot subsist along with the wrath of God and the fire of hell. One of the signs of such perfect love is that such a lover deems the disobedience of his Beloved, and His displeasure, a poison, and is all the time apprehensive lest, in consequence of any sin or disobedience on his part, his Beloved should cut asunder from him.

Thus he who is bestowed perfect fear and perfect love is safeguarded against all sin, inasmuch as sin proceeds from fearlessness or daring. This is true salvation, and for such salvation we do not stand in need of any blood or any crucifixion, nor do we need any atonement. All that we need is the sacrifice of the ego. This demands that the nurture and development of our natural faculties, should be carried out under the guidance of the One True God, Who is also the Creator of our nature.

God is the source of all beauty and all light. His benevolence is so vast that His favours and bounties are without number. Such beauty and benevolence impress upon every heart the truth that all perfect delight is to be found in God, and that to be cast away from Him is ruinous hell. Thus it is an impossibility that true recognition and disobedience should find room in a human heart at the same time.

Salvation does not mean merely deliverance from punishment of sin. Salvation means the achievement of that eternal prosperity after which human nature thirsts, and which can be acquired only through true recognition of God, perfect fear and perfect love, and the establishment of a true and strong relationship with God.

Reflection upon the meaning of justice and mercy reveals that there is no conflict between them. Justice means that the rights of people should be safeguarded and that if one person trespasses against another, the one who is wronged should be restored his right specifically, and if that should not be possible, he should be justly compensated, and that the trespasser should be duly chastised so that order is maintained and wrong-doing is suppressed.

Justice comes into play as a result of reason and regulation. The concept of Justice also involves the concept of law. It is Divine law that establishes rights between people. He who contravenes Divine law departs from justice and becomes guilty of sin in Divine estimation.

The punishment of an offender by God Almighty in the hereafter is not a right the enforcement of which can be demanded by the wronged person. If God Almighty should forgive one who has committed a wrong against his brother and should compensate the wronged one richly in contrast with earthly values, it cannot be reasonably said that the demands of justice cannot be met unless the offender is cast into hell.

The truth is that God Almighty, out of His limitless mercy, bestowed His law and guidance upon nations without any right on their side, in order to provide for their welfare. Out of such mercy, divine law regulated their relationship with each other on the basis of justice. Thus justice is in effect a consequence of Divine mercy, and this fountain of human welfare flows out of that source. Had there been no mercy, no guidance, no revealed law and no rights had been established between men, there would have been no concept of trespass or of justice.

Thus the doctrine that Divine justice cannot be fulfilled without atonement is meaningless, and it is

a fallacy that justice and mercy cannot be combined in the Divine Being, inasmuch as justice demands punishment and mercy demands forgiveness and forbearance. As we have just indicated, Divine justice is also an aspect of Divine mercy, for it has been instituted for the benefit of man. The Divine law which gives rise to the concept of justice establishes reciprocal rights between people, and all these rights have been instituted by God Almighty so that order may be maintained and one group should not create disorder by trespassing against another group. All the rights and penalties that relate to life, property .and honour are a manifestation of mercy for mankind. The Gospels do not affirm that theft, embezzlement, robbery, murder and false witness become permissible in consequence of the atonement of Jesus, and that the penalties prescribed therefore are remitted. Every offence carries its own penalty, which is still enforced by the Christian courts.

The belief that God, of His infinite mercy, can bestow unlimited reward upon man in respect of his limited righteous action, negates altogether the notion of any one becoming accursed for the purpose of securing man's salvation.

The Unity of God has been repeatedly proclaimed in the Bible. Prophet after prophet was raised to establish the Unity of the Divine. Not a single prophet in Israel announced that God had any associate.

In the idiom of the Bible men have often been called gods or sons of God. If Jesus has been called the son of God, he occupies no higher status than those who were also called sons of God.

God is the Light of the heavens and the earth. He is Self-Existing, and everything else exists only with His support. If His support were to be withdrawn for a second, the universe would be totally upset. This Mighty Being, Who possesses every good attribute and is free from every defect, weakness and fault, can neither suffer death, nor be killed, nor be crucified.

The Holy Qur'an has affirmed the truth by pronouncing that Jesus was delivered from death on the cross, and was safeguarded against an accursed death. The Gospels also bear witness to this truth, inasmuch as Jesus had described his resemblance to Jonah, and every Christian knows that Jonah had not died in the belly of the whale. If Jesus lay dead in the sepulchre, what resemblance was there between him and Jonah?

It is also well known that after his deliverance from the cross, Jesus exhibited his wounds to the disciples. If he had been bestowed a new life of glory, how is it that the wounds of his earthly life were visible on his glorious body?

These are myths on which the doctrine of the godhead of Jesus had been constructed. But the time is coming, indeed it has arrived, when God Almighty will blow away all these myths like minute particles.

Jesus was a Divine Messenger and was a favoured and holy man. It is the height of injustice to conceive, even for a moment, that such a chosen one was hanged upon the cross and, dying on it, became accursed. The favoured servants of God Almighty and His beloved Messengers, who lose themselves in their love for God and, out of that love, discard this mortal life, and are invested with a new and holy life, are bestowed the blessing that they are able to purify others from the stain of accursedness, and cannot become accursed themselves. They may be nailed to the cross, but if death by crucifixion is truly an accursed death, it becomes necessary that such chosen servants of God should be delivered from such a death, and should be safeguarded against its stain.

In Arabic and Hebrew, the concept of curse is related to the heart, and a person can be called accursed only if in truth his heart turns away from God, and becomes black, and is bereft of God's mercy, and is deprived altogether of the love of God and is emptied of all recognition of God and, becoming blind and bereft like Satan, is filled with the poison of misguidance, and retains not a ray of the light of the love and recognition of God, and cuts asunder from all relationship with God, and is filled with rancour and hatred and disgust and enmity towards God, so that God becomes his enemy and is disgusted with him, and he is disgusted with God. It is thus clear that the concept of curse is so vicious and unholy, that it cannot apply to any righteous one who entertains the love of God in his heart. The Christians could not have reflected on the meaning of becoming accursed, at the time of inventing this doctrine, for if they had done so, it is not possible that they should have used this expression for a

righteous one like Jesus. Can it be said that at any time the heart of Jesus had, in truth, turned away from God, and had denied God, and was disgusted with God, and had become the enemy of God? Can we imagine that the heart of Jesus ever felt that it had turned away from God, and had become the enemy of God, and was plunged into the darkness of disbelief and denial? Such a concept is not only inconsistent with the station of prophet-hood and messenger-ship of Jesus, but is also inconsistent with his claim of excellence and holiness, and love, and recognition of the Divine, which is mentioned repeatedly in the Gospels.

A study of the Gospels reveals that Jesus affirmed that he was the light of the world, was a guide, and had an exalted relationship of love with God, and had been bestowed a holy birth by God, and was His beloved son. Then how can the unholy concept of curse be applied to the heart of Jesus, in view of his permanent and holy relationship with God? It is thus proved without a doubt that Jesus did not die on the cross, inasmuch as he was safeguarded from the consequences of death upon the cross. As he did not die on the cross, his heart was fully secured against the unholy condition of becoming accursed. That being so, there was no resurrection, and no bodily ascent to heaven, as these are links of the same vicious chain.

The Gospels reveal several other factors which refute the notion that Jesus ascended bodily to heaven. It is not necessary to set them out in detail on this occasion. It is well-known that Pontius Pilate held Jesus guiltless, his wife was warned in her dream that Jesus should not be put to trouble, he so arranged that Jesus was not put upon the cross till the afternoon of Friday, a few hours before sunset; the onset of a storm and the spread of darkness necessitated the removal of Jesus from the cross even ahead of sunset, his bones were not broken. In these circumstances, a healthy young man of 33 years, of strong physique and good habits, could not have succumbed within so short a time. He did become unconscious, and was taken down from the cross in that condition, his wounds were treated with an ointment that the disciples had already prepared in view of Divine prophecies, and which has since been known as the Ointment of Jesus. His body was wrapped in a linen cloth fourteen feet and three inches long, and four feet and seven inches wide and was laid in a spacious rock-hewn chamber. He was so ministered unto that, despite having undergone severe physical suffering, and his still fresh wounds, he was soon able to go about his normal life.

It is worthy of note that the Ointment of Jesus is not mentioned in any of the books of medicine that were compiled before the event of the crucifixion, but it is mentioned in more than a thousand authoritative medical books, compiled after the event of the crucifixion with the explanation that it had been prepared for Jesus. The authors of these books belong to all religious denominations. Millions of people have had access to these books and the world of Christianity has known of this ointment over the centuries and has made use of it, and is thus a silent witness that this ointment was prepared for use on the body of Jesus.

The disciples of Jesus bear witness that a few days after the event of the crucifixion they beheld, on the physical body of Jesus, the marks of the wounds and injuries that had been inflicted upon him in the course of the process of crucifixion. They beheld only the physical body of Jesus, and did not observe any glorified manifestation.

There is the evidence of the disciples that Jesus travelled in their company for a few miles on his way to Galilee, and that, at their request, he passed a night with them at Emmaus.

The disciples bear witness that Jesus was at that time hungry, and asked them for food, and was given broiled fish and a honeycomb to eat. This also confirms 'that he was then in his physical body, and had not discarded it for a spiritual, or a glorified, manifestation.

All this shows that Jesus comported himself, after the event of the crucifixion, all the time, according to the requirements of a physical, material body, eating, drinking, sleeping and travelling, which activities are utterly inconsistent with his having discarded his physical body, and having assumed a glorified spiritual manifestation. It is worthy of reflection how, having been invested with a glorious and immortal body, free from the needs of a mortal body, with which he was to sit on the right hand of God Almighty, and which was free from every stain, pain or defect, and was illumined with eternal Divine glory, he still bore the marks of his injuries and suffered pain and was subject to all the needs

and requirements to which a physical body is subject.

It is thus obvious that Jesus did not die upon the cross, nor was he invested with a new glorious body but had become unconscious on the cross and had the appearance of one who had died.

The reported affirmation of Jesus: "But after I am risen again, I will go before you into Galilee" (Matt. 26:32), does not cast any doubt on his deliverance from the cross. It is no wonder that a person who was nailed to the cross and had become unconscious so that he appeared to be dead, should, after regaining consciousness, feel that he had risen again. In this context, the expression "risen again" cannot mean coming back to life after suffering death. There is no doubt, however, that the deliverance of Jesus, in all the circumstances of his crucifixion, was a great miracle and was not a normal event.

The Holy Qur'an affirms that neither the Jews, nor the Christians, had a firm belief that Jesus had died on the cross. God Almighty had created circumstances at the time of the crucifixion, wherefrom the Jews and the Christians assumed that Jesus had died on the cross, but they had no clear proof available to satisfy them that Jesus had died on the cross for certain. The evidence that has now become available establishes that God Almighty had delivered Jesus from death on the cross.

God Almighty has caused the proofs and the reasons which had remained hidden, to be manifested in the days of the Promised Messiah, whereby it has been established, as clearly as the bright day, that Jesus did not die on the cross and that loved one of God was spiritually exalted. In this context the following pronouncement of the Promised Messiah has great significance:-

"It was God's design that the shining weapon, and the truth-disclosing reasoning, that should put an end to the doctrine of the cross, should be made manifest to the world by the Promised Messiah, inasmuch as the Holy Prophet had prophesied that the religion of the cross would not enter upon its decline, nor would its progress be restrained, till the Promised Messiah appears in the world. It is he who would achieve the breaking of the cross. This prophecy indicated that under God's design, in the time of the Promised Messiah, means would become available whereby the reality of the event of the crucifixion would become manifest. That will be the end of this doctrine. It will not be brought about through war or fighting, but through heavenly means which will be made manifest in the shape of knowledge and reason. It was, therefore, necessary that heaven should hold back this evidence and these decisive proofs, till the Promised Messiah should appear in the world. So it has come about. Now that the Promised one has appeared, all eyes will open and people will reflect that God's Messiah having come, minds will now be illumined and hearts will pay attention, and pens will gain strength, and loins will be girded up. Now every fortunate one will be bestowed intelligence, and every right-thinking one will be bestowed wisdom, inasmuch as that which shines in heaven also illumines the earth. Blessed are those who partake of this light and fortunate is the one who is bestowed a portion of it." (JESUS IN INDIA, pp. 64-65).

It is necessary to point out that the Holy Shroud of Turin possesses no particular significance in the estimation of the members of the Ahmadiyya Movement. It is true that this linen cloth has been preserved in the Christian world, with great care and reverence, through centuries. It is either genuine, that is to say, it is the very linen cloth in which the body of Jesus was wrapped-up, after it had been treated with the Ointment of Jesus, or it is a fabrication. It is for the Christian world to determine, after careful investigation and research, whether it is genuine or not. If it is not genuine, why has it been given so much importance and why has it been held in such great honour? If it is genuine, the evidence that it furnishes, in support of the removal of the body of Jesus from the cross while he was still alive, is not in itself fundamental and indispensable. It is merely corroborative. Even if this genuine piece of linen cloth had been lost, its loss would not have detracted in the very least from the very important and plentiful evidence which establishes that, after his deliverance from the cross and his restoration to health, Jesus continued his ministry for a long time among the lost tribes of Israel. The tribes believed in him and it was the result of his teaching that when they came to know of the advent of the Holy Prophet of Islam, they were able to recognise his truth and became Muslims.

Thus the Holy Shroud has not the character of the missing link, in the chain of evidence in support of

the deliverance of Jesus from the cross. If the shroud is a fabrication, the Christians are responsible for according undeserved reverence to it. If it is genuine, it is additional evidence in support of our thesis, and adds to our knowledge on the subject. But if it is not genuine, it does not in any way detract from the knowledge that we possess.

The Divine purpose of the raising of a prophet is, that the people among whom the prophet is raised may be delivered from their vicious life, and by acting upon the guidance furnished through the prophet, should advance towards the One True God and win His love. Jesus was raised among the children of Israel. It is a historical fact that only a portion of two tribes of Israel dwelt in Palestine at the time of the advent of Jesus.

Ten of the twelve tribes had, through various causes, been dispersed through Iraq, Iran, Afghanistan, India and Kashmir. Large Jewish settlements had been established in Kashmir, and they were "lost" not only because they had been cut-off from their original home, but they were also "lost" in the sense that they had been weaned away from the law of Moses, and many of them had become Buddhists, or idol-worshipping Hindus.

One of the two principal purposes of the advent of Jesus was, that he should re-establish these lost sheep of the house of Israel on the true teachings of the law of Moses, and should win back those who had become Buddhists into the fold of Moses and into the obedience of the Mosaic law, and to re-establish those who had become Hindus on the Unity of God, and obedience to Mosaic law, Jesus achieved great success in this mission and all these ten tribes achieved the good fortune of believing in the prophet-hood of Jesus, and became firmly established on the Unity of God.

Jesus was the last prophet in the Mosaic dispensation, and there was to be no other prophet in Israel after him. Prophet-hood was to be cut off from Israel, and was to be transferred to the House of Ishmael. There was, therefore, the hazard that through their ill-fortune the children of Israel might refuse to accept the prophet who had been mentioned in the Torah (Deut. 18:18) under the title "That Prophet". Jesus was, therefore, charged with preparing the minds of the children of Israel for the acceptance of "That Prophet" who was to bring the last, perfect, enduring universal law; the prophet whose coming was to be the coming of God.

History shows that just as the lost tribes believed in Jesus and accepted him, in the same way, almost all of them, who were settled in those lands, believed in the Holy Prophet of Islam, and in the idiom of the Torah, they received at his hands the baptism of the Holy Ghost and fire. Thus Jesus succeeded in the achievement of this purpose of his advent also.

God Almighty has so ordained, that those prophets who are commissioned for a particular purpose, do not suffer death till they have achieved that purpose, or have made provision for its achievement in due course. For instance, John the Baptist was the fore-runner of Jesus. When Jesus was baptised by John with water, the purpose of John's advent was fulfilled, and he did not thereafter survive for long. In the case of Jesus, no great or significant event was manifested before the event of the crucifixion. He had not yet even established contact with the lost sheep towards whom he had been sent, nor had he yet entered upon impressing, upon the minds of the children of Israel, the importance of the advent and the stature of "That Prophet", whose advent had been prophesied by Moses and the other prophets of Israel. The event of the crucifixion occurred in the third year of the ministry of Jesus, and Jesus had passed this brief period in comparative obscurity, and in silent teaching and propagation. The Jews of Palestine paid little attention to him and to what he said. If he was a true Messenger of God, which he undoubtedly was, he was not to die upon the cross. He had had no opportunity of carrying his message to the lost sheep of the house of Israel, nor had he yet made any provision for safeguarding the future generations of those tribes against the misfortune of rejecting "That Prophet" on his advent, nor had he yet impressed upon the minds of the children of Israel the high status of "That Prophet", which had been set forth by Moses and other Prophets under Divine direction.

In the Holy Qur'an the advent of our Holy Prophet, on whom be the peace and blessings of Allah, has been described as the coming of God Himself (17: 82), whereby Satan, with all his hosts, was put to flight and his teachings were brought into contempt, and he suffered a great defeat.

On account of the universal and comprehensive

guidance that was to be committed to the Holy Prophet, God took a firm covenant from the previous Prophets, that they must instruct their people to believe in him and to help him (3: 82). That is why all the prophets from Adam to Jesus affirmed the greatness and glory of the Holy Prophet of Islam (on all of whom be peace).

Moses said in Deut. 32:2: 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran.'

Thus he indicated clearly, that the manifestation of God's glory would arrive at its perfection at Mount Paran, and that the full refulgence of the sun of truth would be achieved at Mount Paran. The Torah itself indicates that Paran is the mountain near Mecca, where Ishmael, the ancestor of the Holy Prophet, was settled. This is confirmed by geographical maps. It is well-known that no prophet has been raised in Mecca except the Holy Prophet of Islam. Observe, therefore, how clearly has Moses testified that the rays of the sun of righteousness, which shall appear on Mount Paran, shall be the brightest of all and that the climax of the light of truth will be reached in the blessed person of the Holy Prophet.

Time does not permit of the citation of even a few of the numerous prophecies made by a number of prophets including David, Solomon, Isaiah, John and Jesus, which refer clearly to the Holy Prophet of Islam.

We recognise the tremendous achievements of science and technology, but it cannot be denied that these achievements also constitute a threat of ruin and destruction. The only way of deliverance from the ruin threatened by our own handiwork is that we should place our hands in the hand of God and discarding totally the worship of idols and of men, and of our own ego, and every type of association of partners with God, we should all gather together under the shade of the mercy of the One True God.

I take this opportunity of conveying to you with great humility and love the following message: —

Be happy and sing the praises of God that the Messiah, whose advent had been prophesied in the ancient scriptures, and in the Holy Qur'an, and had been foretold by the Holy Prophet of Islam, that spiritual son of Muhammad, has already appeared. I, who am standing before you, and have the honour to address you, am the deputy and Third Successor of that Messiah. True and deep sympathy and love for you surge through my heart like an ocean. I am made restless by your sufferings, and am rendered sorrowful by your privations. Your real privation is the lack of recognition of your Gracious and Merciful Lord. I call you to that True One, Who provided for all our needs before our coming into existence, and made available to us the means of achieving true prosperity. He bestowed upon us all that was demanded by our faculties and capacities, so that we should not lack anything that may be needed for establishing a living relationship with Him. But we behaved ungratefully. That which had been bestowed upon us, for the purpose of the establishment of peace and security, was employed by us in promoting disorder and corruption. The misuse of that which had been bestowed upon us for the promotion of our health, and the development of our intellect, and the upholding of our morals, and the exaltation of our souls has plunged us into the depths, and has alienated us from God. There is yet time that we should call a halt, recognise our Lord, and turn towards Him in repentance. He will forgive all our sins and defaults, He will raise us up with love and will lead us into the gardens of His pleasure. Our own tears, and the agonised yearning of our hearts for meeting with God, are our atonement. I urge you to turn to the One God without associate, and to bend your necks to His obedience, for in that lies your total good.

I call you to follow Muhammad, on whom be peace. The paths, treading on which he found his Lord and was bestowed the bounties of both worlds, still bear the marks of his footsteps. Follow those footsteps, for if you do that, you shall win the love of God, and you shall hear His dear voice assuring you: "If you will be Mine, the universe will be yours."

The false joys and artificial delights of this mortal world, cannot be compared to the love of God. I invite you to make a trial of winning the love of God. That door has been opened, through the ages, for the millions who have knocked on it. Why should you despair that it may not be opened for you? Come forward and, responding to the call of the Successor of the Muslim Messiah, accept Islam, for therein lies your own total good and the good of your future generations, failing which, a terrible catastrophe awaits you, of which I warned you in detail eleven years ago in this city.

The Turin Shroud

Muhmmad Ahmad Umar

The piece of cloth, which measures about 4.36m long and 1.1m wide, in which the body of Jesus was supposed to have been wrapped, is known as The Holy Shroud. It has been kept in a chapel at Turin, Italy ever since it came in the possession of Anna, the Duchess of Savoy. In 1898 an amateur Italian photographer, Secondo Pia, photographed the Holy Shroud. To every body's surprise, the photographic plates, when developed, produced a negative image, rather than a positive one. When the process was reversed, it revealed the shape of a human body, back and front. Ever since, the Shroud has been the subject of scientific investigation and theological controversy. In the experts' opinion no dead body could have left such an imprint on the linen cloth. Scientific methods have been used by different scholars in an attempt to prove or disprove the authenticity of the Shroud.

Paul introduced the doctrine that Jesus died on the cross and came back to life on the third day. This doctrine is widely accepted by the Christians all over the world. Preliminary study of this photograph revealed that the body, when it was wrapped up in the winding sheet, was not of a dead man. This caused a huge turmoil in the Christian world. A debate started whether the photograph was a forgery or not. Many people tried to make similar pictures using different methods but failed. Then the question arose if the Shroud itself was fake or not. It was in the interest of the Church to have it proved fake.

In 1957 Kurt Berna wrote two books. The first one was *JESUS DID NOT DIE ON THE CROSS*, and the second one was *THE SHROUD*. These books created turmoil in the world of Christianity.

At last, on 30th June 1960, Pope issued a proclamation, which was printed in the Vatican newspaper L' Osservatore Romano on 2nd July under the caption The Complete Salvation of Christ's Body. In this Pope said, T***he complete salvation of the human race was effected through the blood of Jesus Christ, and the death was not essential to this end.***

This statement did not end the controversy and demands were voiced to make the shroud available for a scientific investigation. In the end, the Church had to agree to have the matter investigated. Cardinal Pellegrino invited a commission of experts on 16th June 1969, to examine the Holy Shroud. The experts examined the Shroud under the microscope, ultraviolet and infrared light for two days. The examination of the commission did not produce any results and they recommended further investigation of the relic.

On 28th June 1969, Naber presented a document to Monsignor Charles Moeller, the undersecretary of the Religious Congregation supported by some photographs to show that Jesus did not die on the cross. United Press International reported from the Vatican:

Today the President of the Swiss Foundation for the Holy Shroud, Kurt Berna, handed over documents to the Vatican which allegedly prove that Jesus Christ did not die on the cross. Professor Berna describes in the illustrated report his view that the blood marks on the Turin Shroud, in which most probably Jesus was wrapped, could not have come from a corpse....This find is contrary to the dogmas of the Roman Catholic Church. If Berna's claim is right, it means that Christ was still alive when he was taken down from the cross, and may have recovered from the injuries. This would cast a completely new light on the "Resurrection". So far we have been unable to obtain any statement from the Vatican about the matter.

Berna, a Catholic by faith, was the secretary of the German institute at Stuttgart. He carried out meticulous research on the Turin Shroud. He informed the Vatican about his investigation in a letter to Pope John XXIII on 26 February 1959. He wrote:

It has been proved beyond doubt that Jesus Christ was laid to rest in this shroud, after the crucifixion and removal of the crown of thorns.....From a medical point of view, it has been proved that the body that lay in the shroud was not dead, as the heart was then still beating. The traces of blood fluid, its position and nature, give positive scientific proof that

the so-called execution was not legally complete.

(Jesus died in Kashmir by A. Faber-Kaiser, English translation Gordon Cremonesi Ltd 1977, page 28-29)

The Turin Commission that consisted of eleven members was formed to advise on the preservation and testing of the relic. Five of the members of the Commission were scientists. They conducted a preliminary examination of the samples of the Holy Shroud and ruled out the presence of paint and blood. The examination of the fibre from the image bearing section, magnified 50,000 times showed the image to consist of fine yellow-red particles of unknown substance.

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The Authentication of the Turin Shroud: An Issue in Archaeological Epistemology is the title of a thesis written by William Meacham, a well known Archaeologist, published by the University of Chicago Press, states:

The presence of traces of whole blood must be considered as firmly established, with the probability that the blood is human. It is possible, of course, that an artist or forger worked with blood to touch up a body image obtained by other means. Attempts to ascertain how the image came to be imprinted on the cloth have not yielded definitive results. An impressive array of optical and microscopic examinations was conducted, including most of those used in testing for blood constituents, infrared thermography and radiography, micro-Raman analysis, and examination by ion microprobe and electron scanning microscope (Jumper and Mottern 1980). There was general agreement among researchers on the nature of the image - degradation and / or dehydration of the cellulose in superficial fibers resulting in a faint reflection of light in the visible range (Pellicori 1980). Only the topmost fibrils of each thread are dehydrated, even in the darkest areas of the image, and no significant traces of pigments, dyes, stains, chemicals, or organic or inorganic substances were found in the image. It was thus determined that the image was not painted, printed, or otherwise artificially imposed on the cloth, nor was it the result of any known reaction of the cloth to spices, oils, or biochemicals produced by the body in life or death. STURP concluded that "there are no chemicals or physical methods .... and no combination of physical, chemical, biological or medical circumstances which explain the image adequately" (Joan Janny, quoted in an Associated Press report, October 11, 1981) Two theories currently contend among STURP researchers: a "photolysis effect" (heat or radiation scorch) and a latent image process" where by the cloth was sensitized by materials absorbed by direct contact with a corpse. Wags were quick to label these "the first Polaroid from Palestine" and "a Christ contact print.

(Current Anthropology - Vol. 24- No 3 - (June 1983).

The STURP (Shroud of Turin Research Project) - a group of Scientists for the study of the Shroud - reached a conclusion that *The confirmation by archaeology of numerous details found in the image and of hypotheses deduced there from - nailing of the wrist, single nailing of both feet together, seesaw motion on the cross, coin on the eyes, burial posture, and Middle Eastern origin, even the UCAI misspelling - give the Shroud an undeniable ring of authenticity as an archaeological object.*

(Current Anthropology - Vol. 24- No 3 - (June 1983).

Professor Max Frei, a distinguished criminologist and the head of Zurich police laboratory, was invited by the Church authorities to give his opinion on the photograph of the Holy Shroud taken by Professor Judica-Cordiglia. Professor Frei had already expressed his opinion against the photographs in the past. But this time he wanted to approach the problem from a different angle. He wanted to make grains of fossilized pollen deposited on the Holy Shroud, the subject of his investigation. His hypothesis was that pollen in the cloth would provide important clues to places where the Holy Shroud may have been apart from its known history. He was allowed to take the samples from twelve different parts of the Shroud in 1973 and again in 1978. During his investigation he made journeys to all the countries wherever the Shroud had been. After years of meticulous analysis, using most advanced techniques, he identified 49 species of plants, 16 of them from northern Europe, 13 from the region having high salt contents like the Dead Sea area and 20 from Turkish and Syrian areas. There was a strong possibility that the Holy Shroud had been in the Palestine area before 14th century. Frei, therefore, concluded that the Holy Shroud must have been exposed to the air of that region. The outcome of this investigation was not what the Church authorities

were hoping for.

A press note was issued in early 1976 concerning the investigation which was commissioned by the church. Summing up the results, it says:

After seven years of investigations concerning the shroud that covered (Christ's) body, many scientists have come to the conclusion that Jesus was buried alive. The experts affirm that the Holy Shroud preserved in Turin lay on a crucified body that suffered exactly the same passion as Jesus, but state that this person did not die on the cross, but was buried while still alive. The twenty-eight bloodstains on the shroud prove this. The investigators assure us that a corpse wrapped in a shroud certainly could not bleed in that manner. Jesus was buried alive, unless a second Jesus existed and he was made to suffer the same agony. (Jesus died in Kashmir by A. Faber-Kaiser, English translation Gordon Cremonesi Ltd 1977, page 28-29)

The gospel writers tell us that Joseph of Armathaea purchased clean linen, in which the body of Jesus was wrapped. (John 19: 40). There is a strong possibility that this is the same piece of cloth, which is known as The Turin Shroud.

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The invention of a new method in 1950s known as radiocarbon technique made it possible to get an accurate dating of objects. Although, the demands to test the Turin Shroud with this method were mounting; the church authoritie ere not prepared to sacrifice the amount of cloth that was required for this test. In 1980s, however, the techniques of radiocarbon dating were developed to the extent where the sample of the cloth as big as a postage stamp was sufficient.

The American scientist of Santa Barbara Research Centre conducted experiments and came to the conclusion that the stains on the Shroud are in fact bloodstains. STRUP came to the same conclusion by using different techniques. They formed a committee in 1982 to explore the possibility of using the radiocarbon technique (C-14) to get reliable dating of the Shroud. Twenty-six dedicated researchers were proposed to take part in the investigation. They suggested a C-14 test as a part of a more comprehensive plan, which was later accepted by the Vatican. After a long discussion between the concerned parties, the method of dating was agreed upon and it was decided that seven institutes were to be involved in the task. Cardinal Ballestrero confirmed in writing to the seven laboratories that he had the permission from the Vatican to go ahead with the experiment. The tests, however, were going to be carried out under the supervision of the Pontifical Academy of Sciences.

A further study, which could prove with reasonable accuracy that the Holy Shroud was genuine and that the person pictured in the Shroud was alive at the time of burial, could create tremendous problems for the Church and the future of Christianity could be in crisis unprecedented in the history of the Church. The Church authorities were looking for an excuse to break the continuity of evidence, which supported the authenticity of the Shroud and the survival of Jesus from cross. The method of carbon dating was gaining popularity among the experts despite all the inaccurate results and setbacks they had encountered in the past.

Carbon dating is a complicated scientific method to ascertain the age of an object from decay of radio-carbon of ancient organic material. It is also called Radio carbon dating. Since living organism continually exchange carbon with the atmosphere in the form of carbon dioxide, radioactive carbon is being created by this process at the rate of about two atoms per second for every square centimetre of the earth surface. When nitrogen atoms are hit by cosmic rays in the upper atmosphere, they become radioactive carbon atoms. At the same time, radioactive carbon atoms in the lower atmosphere decompose and turn back into nitrogen atoms at the same rate. Therefore, the proportion of nitrogen atoms in the atmosphere remains constant. The radioactive carbon atoms, when mixed with oxygen, turn into carbon dioxide atoms, travel down to earth and are consumed by the plants. As the scientists know the rate of decay, they can calculate the amount of stable carbon atoms that were present in the first place, and thus find out the age of a given sample by measuring the rate of decay over a given period. The principles of calculating the age of a sample remains the same, although the method may vary from institute to institute and from person to person. Even the difference of one atom can have effect on the outcome of a test.

Rodney Hoare, in his book, *The Turin Shroud is*

Genuine, cited many such examples where the scientists have made mistakes quoted from the *British Society for the Turin Shroud Newsletter*. On page 98 of his book, he mentioned the views of a well known archaeologist about the carbon dating. He reports:

T*hose who deal with carbon-dating results, the archaeologists, do not have faith in it. The Biblical archaeologist Dr Eugenia Nitowski (now Carmelite nun Sister Damian of the Cross), said:*

In any form of inquiry or scientific discipline, it is the weight of evidence which must be considered conclusive. In archaeology, if there are ten lines of evidence, carbon dating being one of them, and it conflicts with other nine, there is little hesitation to throw out the carbon date as inaccurate due to unforeseen contamination.

(British Society for the Turin Shroud Newsletter, No. 21, Jan/Feb 1989, p4)

Again, on the same page of his book, Rodney Hoare cited the experience of another highly respected archaeologist. He said:

This is a view other archaeologists share. A specific case is reported by the highly respected Greek archaeologist Sypros Iakovidis:

In relation to the reliability of carbon-dating, I would like to mention something which happened to me during my excavation at Gla (Boeotia, Greece). I sent to two different laboratories in two different parts of the world a certain amount of the same burnt grain. I got two readings differing by 2,000 years, the archaeological date being right in the middle. I feel that this method is not exactly to be trusted. (British Society for the Turin Shroud Newsletter, No. 30, Dec/Jan 1992, p.8)

Another well-known scholar Holger Kersten, who specialized in religious history, made a very thorough and comprehensive research on the subject, expressed his doubts about

the outcome of the investigation. He cited many examples in his epic work known as The Jesus conspiracy. On page 310, he said:

Regarding the errors, we can say that only recently in a study by three scientists of the British Museum Research Laboratory, who figure as authors of the Nature article along with Michael Tite, it was found that the entire range of radiocarbon dates published by the British Museum from 1980 to 1984 were wrong. This is a striking confession by the researchers about their "completely reliable" method.

(The Jesus Conspiracy by Holger Kersten, p 310)

The scientists from Radiocarbon Laboratories at Rochester, USA, were able to announce a method of dating a sample by a new technique in which isotopes (one, two, or more forms of an element having the same atomic number and the same chemical properties, but differing in atomic weight and radioactivity) were separated by Accelerator Mass Spectrometry (AMS). It was decided that seven institutes would participate in the dating process, five using the AMS method and two using the other techniques. Gonella, a scientific adviser to the Turin Cardinal, however, made an announcement in the Turin daily La Stampa that only two or three laboratories would participate in the dating test. No explanation was given by the Vatican for the exclusion of the other laboratories. The left out parties voiced their protest very strongly against this decision. It was suggested that the Vatican was hoping to get a controversial results by restricting the test to three laboratories. The three laboratories selected were Tuscon, Oxford, and Zurich.

Under no circumstances, the Vatican announced, would they enter into any discussion with any party about the outcome of the test. It was up to the scientists to provide any explanation should any irregularity occur.

21st April 1988 was a very significant day in the history of the Shroud. That was the day when, in the presence of representatives from the selected laboratories and Cardinal Ballestrero, Giovanni Riggi, a specialist in microscopy, cut off a section of the Shroud to hand it over to representatives of the participating Laboratories. Michael Tite associated with the British Museum, accompanied by the Cardinal and Professor Gonella, went into the adjoining room with this piece of cloth. They divided the specimen into nine metal containers. This was done in total secrecy. Two of the containers contained controlled specimens, which were provided by the British Museum, and the third one from the Turin Shroud, was handed over to each representative of the three laboratories. About six

months later on 13th of October 1988, the announcement was made in London that the test revealed the Turin Shroud dated to the middle Ages. The laboratories collectively claimed a 95 per cent probability that the Shroud dated from between 1260 and 1390 with the odds against its dating from the first century being astronomical.

Thermochimica Acta, published a paper that severely challenged the outcome of the 1988 radio carbon dating and is continuously being challenged by scholars of different fields of science in the light of new information emerging as a result of research carried out to find the truth. Ball in his commentary explained two distinctly different scientific empirical findings that challenged the accuracy of radio carbon dating results. These findings by chemist *Raymond Rogers clearly demonstrate that the area of the cloth from which the samples were taken was chemically unlike the rest of the cloth, and was not representative of the Shroud.

*Raymond Rogers is a highly qualified chemist at the Alamos national Laboratory. For many years he served on the Department of the Air Force Scientific Advisory Board. He was selected to study the Shroud in 1978, when he became the director of chemical research for the International Shroud of Turin Research Project.

Another hypothesis gaining attention from the textile experts was invisible reweaving. M. Sue Benford and Joe Marino suggested that the samples used during the carbon dating were from the part of the Shroud which was mended. Several other textile experts were invited by Benford and Marino to study the documenting photographs of the radio carbon samples. They found out that there was visual evidence of reweaving. In 2002, Rogers, in collaboration with Anna Arnoldi of Milan University wrote a paper arguing that repair was a very real possibility.

Rogers also provided some material to John L. Brown, formerly Principal Research Scientist at Georgia Institute of Technology. Brown worked independently using different methods, including a Scanning Electron Microscope, confirmed Rogers findings that there was obvious evidence of a medieval artisan's attempt to dye a newly added repair region of fabric to match the Shroud.

It is quite absurd to suggest that the Holy Shroud is a medieval forgery. The hypothesis that someone painted the image on the Shroud is out of the question. If the paint had been used, it would have penetrated deep into the fabric. Furthermore, it does not seem to have been painted with any known pigment. Commenting on the possibility of the Holy Shroud being a forgery, Rodney Hoare writes:

These two scientific properties of the image, the realism of the reversed tones and three-dimensional information, are the strongest possible evidence that no mortal hand could have painted them

(The Turin Shroud is Genuine, Rodney Hoare, p39).

Rodney Hoare mentioned some very powerful arguments against the paint theory on page 51 of his book The Turin Shroud is Genuine. He points out:

1.that the anatomy of the body is so perfect that it was not possible to produce any work with such accuracy.

2.that it has been proved that the blood marks are caused by real blood.

3.that the minute details of the crucifixion found on the Holy Shroud were not available to any medieval artist.

4.that no medieval artist would have the capability or the reason to paint a negative image.

5.that no artist would have painted Jesus Christ in the nude or dead and that it was not possible to paint or forge the image by any known method without the live body of a man.

The presence of paint pigments did suggest the involvement of an artist, but the Scientists working on this theory have ruled out this possibility:

Although scientific analysis of the shroud, notably by STURP team, found paint pigment on the linen, the distribution of the pigment in no way corresponded with the image. If the Shroud had been painted, one would expect to find more pigment on those fibres where the Shroud figure can be seen than on those areas devoid of any image. But, in fact, the density of paint fragments is random. The simplest explanation for these pigment traces seem to be the known tradition of holding painted icons and other religious images against the Shroud in order to transfer the

odour of sanctity from the Shroud to the paintings. In the course of this procedure, minute traces of pigment from the paintings would have adhered to the linen of the Shroud, to be subsequently discovered by the STURP analysis.

(Keith Laidler, The Divine Deception, page173)

Keith Laidler further analyses the paint theory and states:

Other evidence of a much more general nature also militates against the 'paint theory's' veracity. We know that in 1532 the Shroud was damaged in the fire that swept through Saint Chapelle, Chambery, and that it was also doused with water during the course of the conflagration. There is no doubt at all that a painting would be changed by such treatment, yet the Shroud image has remained unaltered

(Keith Laidler, The Divine Deception, page174 -175).

Furthermore, there is not a single example in the history of art where an artist produced a *negative image* before the use of the camera was introduced. The picture itself portrayed the naked body of Jesus, which was unthinkable in the history of the Christian Church, and no artist would have had the courage to take such a daring step. Dr Walter McCrone, a very eminent scientist, among others, believes that the cloth has been painted. Dr McCrone's claim attracted considerable opposition from the STURP.

Anyone who looks at the cloth, believer or septic, cannot fail to be moved by the image on it, the tragic impression of an executed man, scourged and done to death by the most horrible of tortures, crucifixion. The realism of the image is all too apparent and horrific. And, of course, the indignities and tortures to which the Man on the Shroud has been subjected correspond exactly with the Gospel stories of the Crucifixion of Christ, making identification of the figure with Jesus almost irresistible.... Despite claims to the contrary, the vast majority of Shroud researchers, no matter on which side of the fence they sit, are confident that the image has not been produced by any normal painting method. In fact, it would have been extremely counterproductive for a forger to produce a 'painting' whose true value could be discerned only centuries later, after the invention of a method (photography) that allowed the viewing of a negative image of his work.

(Keith Laidler, The Divine Deception, page 9).

Vignon experimented to see if it was possible to produce such painting. He obtained a linen cloth as close as possible to the Holy Shroud, and painted very thin images of watercolour and oil but when the paint dried up, it cracked when the linen was folded and it was not possible to produce a negative by painting an image on the cloth. Vignon further discovered that paint would run and spread along the threads unevenly. He studied the blood marks and discovered that no medieval artist could have the accurate details of the image represented in the Holy Shroud.

Another theory concerning the Shroud image deals with the hypothesis that the image was produced when chemicals used by Nicodemus at the time of burial reacted when they came in contact with the body leaving an imprint on the cloth. Paul Vignon introduced this theory in 1939. He maintained that ammonia reacted with myrrh and aloes and produced the Shroud image.

Keith Laidler commenting on the theory states:

Unfortunately, despite the plausibility of the theory, Vignon was able to produce only vague human - shaped stains on his 'shroud'. This result was not appreciably bettered in a later attempt, undertaken by two German researchers, Elmar Gruber and Holger Kersten. They introduced an added element to Vignon's theory, proposing that Jesus did not die during the Crucifixion, and that he was in fact still alive when taken down from the cross. If this was true, they believed that the heat from his living body would have given and added impetus to the chemical reactions proposed by Paul Vignon, so enhancing image formation. Accordingly, Gruber and Kersten used a heated body in their experiments, hoping thereby to increase the clarity of the image. They did manage to produce images using this technique, but the quality was not much better than the original attempts by Paul Vignon.

(Keith Laidler, The Divine Deception, page 175-176).

Jesus suffered a very cruel punishment and mental torture at the hands of common people as well as by the centurions. The flogging, carrying the cross and eventual stretching out on the cross with nails through his wrists and feet and then a spear through his ribs

was too much for any human being to endure. To develop a high temperature in these circumstances cannot be ruled out. It is quite possible that the additional heat that was required for the formation of the image on the Shroud came from this source. It is, therefore, suggested that Scientists should consider experimenting on these lines and it is hoped that they will get better results.

One theory that is gaining popularity among the Shroud believers is the Resurrection Radiation theory. It is assumed that the energy charge, at the time of resurrection, produced heat which reacted with the spices to produce the image on the Shroud. There is one difficulty with this theory which is not easy to resolve. This piece of cloth is believed to be the actual grave cloth, by many renowned scientists, in which the body of Jesus was wrapped. They had done meticulous research work on the Shroud using different methods and techniques to find out its authenticity and carried out a lot of work prior to this last test on it. They came to the conclusion that the man, who was wrapped in the Shroud, was not dead at the time of burial. In that case it was resuscitation rather than Resurrection.

There was a lot of criticism from the laboratories that were left out. They suspected foul play and objected to the preparation of the samples in private, away from the cameras in seclusion. It is suggested by some critics that the samples were switched and substituted during the time when they were being weighed and packed in the containers.

The whole procedure of sample packing on 21 April 1988 was recorded on film, which was in the possession of Riggi who kept it along with numerous other photos under lock and key. Anybody who wanted to view the film was offered an edited version. The eyewitnesses' accounts differed considerably. For example, the official account was that at the time of preparing the samples, only Tite and Cardinal were present in the room. According to another source Riggi and Gonella were also present there. Professor Werner Blust published a book Fraud Against the Turin Shroud - the Manipulated Carbon Test in which he openly mentioned the deception that took place without pointing his finger at the guilty party. It is obvious that the people who commissioned the experiment were behind the deception if there was any. Bruno Bonnet-Eymard and his colleagues openly accused Dr. Tite, who was appointed by the Vatican, for manipulating the results.

They say that it was Tite who, on the orders of certain circles in the Vatican, was to see that the relic was dated in the middle ages. (The Jesus conspiracy by Holger Kersten p 314)

Killing by crucifixion was discontinued throughout the Roman Empire by a royal decree when Constantine accepted Christianity. If the image on the Shroud is not a forgery, the subject of the image has to be before that time when crucifixion was not yet banned. Commenting on the possibility of a forgery Rodney Hoare summed up his research in the following words:

Any possibility of the forging of the Shroud in the middle Ages seems to be ruled out. The stains on the cloth must have been made earlier in that area, before the conquest by the Arabs, and probably before the banning of crucifixion throughout the Roman Empire. In which case the carbon-dating result is very seriously wrong.

(The Turin Shroud is Genuine, Rodney Hoare, page 94).

Another piece of evidence has surfaced which links the Holy Shroud to the first century. Baima Bollone, with the help of a computer scientist Nello Baldossino and other experts has discovered that the coins placed over the eye of the figure of the Holy Shroud are definitely from the Pontius Pilate era. These and other prominent researchers like Dr Sebastiano Rodante and Rex Morgan along with quite a few more have not given up the fight and look for further evidence to establish the authenticity of the Holy Shroud.

We hope that new evidence would come to light as the scholars in different fields investigate using different techniques, and perhaps not very far off in the future we would be able to gain further information which could help us to reach a conclusion about the authenticity of the Shroud one way or the other. As for now, we have tried to collect all the information there was available and we believe that it is tilting in the favour of the authenticity of the Holy Shroud.

Prophet's Guide Mankind to God

Transcribed by Amatul Hadi Ahmad

The following question was raised at a question and answer session chaired by Hadhrat Mirza Tahir Ahmad, the Caliph of the Ahmadiyya Muslim Community at West Ferry in Australia on September 30th, 1983:

Why is it essential for human beings to have the help of prophets and why do prophets have certain names and denominations attached to them?

The question raises the issue that if a prophet is born amongst the Muslims, why should Christians change their religion to accept that message? The same is true of Hindus, of Confucianists, of Zoroastrians and so many others. Why should man be put to such a trial, not only to change his way of life but also to change the name of the religion in which he is born. This, in fact, is the fundamental obstruction in the way of acceptance of other prophets. However, the question is automatically resolved if the way in which the Holy Quran explains the office of prophethood is understood.

According to the Quran, the theory of prophethood is that God always makes Himself known by manifesting Himself through the agency of those whom He chooses to speak to and He does choose only such people who are well suited to serve His cause. For example, in a society in which most people are not truthful - even if they don't lie directly but imagine things and exaggerate - if God chooses a certain person who is given to these vices, consciously or unconsciously, what would be the result? Would God not be misrepresented to the people? If He chooses someone who is weak of heart and who cannot go through the stress of opposition, will he not lose the message half way? So, God has to be selective. He has to select only such a person who is highly capable, mentally as well as in the quality of heart, to be perfectly suited to the office of prophethood. This is how He, according to the philosophy of Islam chooses His messengers.

The second part is that whatever name He gives to a religion is just a transient thing. What is important for man is, whether someone has been sent by his Creator or not. That is the only thing which man should judge. If he worries about labels, then he is dictating to his Lord. He attaches a condition to God and says that whoever comes must have this tag with him or he would not, for instance, accept Christ if he came with a different tag. So the Muslims, naturally, would not believe in a prophet from among the Christians. They would say that the name of the religion which is true is Islam and so they will only accept God's messengers under the condition that He sends them with their tags and not any other. This means that you are dictating terms to your God. All that God is interested in is that He wants to see loyalty towards Him with no other loyalty standing in the way. That is the only test He puts mankind through and whenever He sends a messenger, man is always put to the same test. Some adhere to the religion of the people they are born amongst. They say: how can we accept such and such a person when he has come from a different country, from a different race, from amongst a different people and in the name of a different religion when we were expecting somebody to come from within our own religion. These are the hindrances created in the way of man's acceptance of the truth. So, only those people accept messages whose loyalties lie with their Creator alone and not with some denomination or name of a religion. This is why we are duty bound to seek out a prophet wherever he comes. But why is this so?

The reason why we need prophets is that prophets come only during an age which is distorted. They appear at a time when mankind has, as a whole but with the exception of a few, gone astray; when man has turned his back to his Lord and begun to feel the pride of knowledge; when he considers himself not dependent on any outward source and believes himself to have gained adulthood and majority; when he thinks that he does not stand in need of any outside help or any supernatural interference. Only then does God send prophets to cut man back to size

with the message that either he turn to his Lord and submit to Him or else be destroyed as a civilization. And that is exactly what has happened in previous times.

There is a fallacy from which the present day man is suffering. We consider that we are the most advanced people on earth and a person belonging to previous generations was backward. Since he was not mature, he could not see things as wisely as we can and could not make choices because he was so far behind in history. This fallacy from which man is suffering is entirely wrong because if you look at the march of humanity and take a cross section at any stage in history, wherever you take a cross-section, the man of that age would be the most advanced. He would be going through the same psychological complex of superiority because to him you are not visible. To the man of previous ages, the only visible trace is of the man behind him. This is the situation of man whether he be of 4000 years ago or of 6000 years ago. He has the same haughty attitude and thinks that he is at the summit of things - the first in the procession of manhood. He thinks he belongs to people who have attained maturity in terms of human thought and so he is free. According to the Holy Quran, the same question was raised by Pharoah some 3000 or so years ago. Why do we need a God or Moses? Are we not adult enough? We know what is wrong and what is right. We alone are our gods and we don't need any other god. Exactly the same question was raised by people before the Pharoahs' the people of Noah and yet others before them. So, this is a question which has been asked again and again.

However, if we accept that man needs an outside agency, that is, a messenger of Allah to guide him - he needs it today as much as he needed it in the past.

The second aspect from which we should look at this very important and philosophical question is this that however advanced man is, in relation to his Creator, he stands at the same place of ignorance. As Einstein once beautifully put it, in a way, you can't be closer to God because He is unlimited in His powers and His attributes. So the ratio which, according to Einstein, a knowledgeable or a wise person has with his Creator, is mathematically the same ratio as an ignorant person will have with his Creator because man is zero as compared to the infinity of God. So, the relationship will remain always unchanged. However much progress you make in this age with respect to your Creator and His wisdom, you remain ignorant and an ignorant person always stands in need of guidance from a wiser person. That relationship cannot be changed. (The Review of Religions, March 1994)

Question & Answer in South region

Report by Azhar Mahmood

Alhamdulillah, Majlis Ansarullah South held a Question and Answer session on Saturday 17th July 2010 which was chaired by Sadr Ansarullah UK, Ch. Waseem Ahmad Sahib. Respected Murrabi Sahib, Mirza Naseer Ahmad was the guest speaker, who introduced the evening's topic, 'Islamic view on Suicide' and spoke briefly about people being brainwashed into suicide bombings and how this can lead to being disloyal to your Government and fellow citizens giving bad name to very peaceful teaching of Islam.

After the address, audience was given the opportunity to ask questions and Mirza Sahib responded to various question for up to forty minutes. A guest Reverend presented a vote of thanks and the session concluded with a silent prayer led by Sadar Majlis Ansarullah UK. Dinner was served to the participants, 42 non-ahmadi guests attended.

Village Tabligh Champaign North West Region

Report by Dr Mohammad Tanveer Arif

By the grace of Allah North West Region was very active during the month of July. All the Majalis conducted Tabligh activity in one form or another. Manchester North visited a Ramsbottom for the third time and set up a stall in the high street as well as distributing over 300 leaflets. Manchester South visited the small village of Morley Green in Cheshire where they distributed leaflets door-to-door as well as setting up a stall in Wilmslow town centre.

Blackburn Majlis visited two villages, Chapel Town and Edgeworth where 232 leaflets were distributed door-to-door. One memorable person who showed great interest was a female who had a conversation with murrabi sahib and happily received about 10 leaflets on Islam and Ahmadiyyat.

North Wales Majlis held a Tabligh stall in Llandudno where passers by were able to stop and ask questions and take leaflets. A team also visited the nearby village of Craig-y-Don where 197 leaflets were distributed door-to-door.

Preston Majlis visited a village called Longride and distributed 50 door-to-door leaflets, whilst Liverpool Majlis visited Hafkayne to assess whether a Q&A session could be held there in the near future Inshallah.




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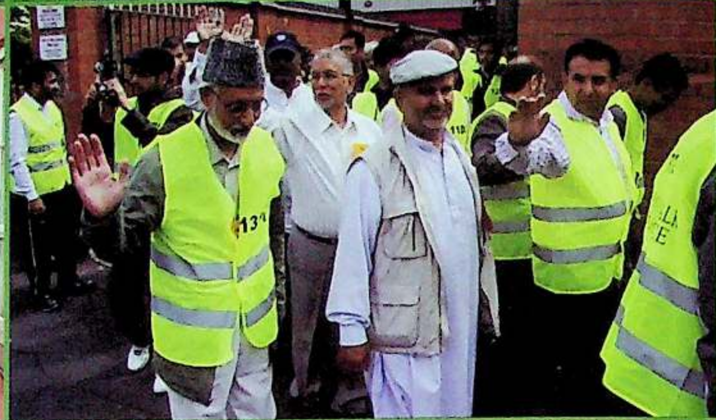



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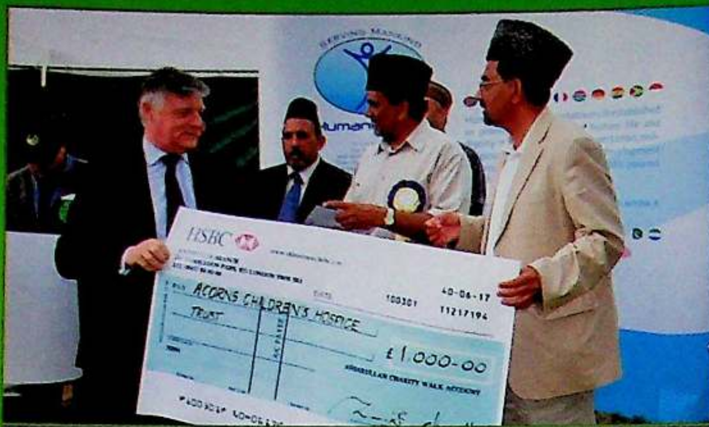



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